World Alliance News Letter

. XVIII, No. 1 New York, N. Y. January, 1942

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Win the War — Win the Peace

This nation is involved in a vast conflict, on the outcome of which man's hope for peace depends. Every citizen of whatever faith is challenged by the needs of the nation and of the world for devotion, effort, and sacrifice.

Fighting alone, however, will not bring peace, but only make it a possibility. Force is not creative or constructive. It is not positive, but negative, in character. While it can destroy evil, it cannot produce good. In the true and profound words of Admiral Mahan, "All force can do is to hold evil in check long enough for moral ideas to take root." Defeat of the Axis powers alone will not insure a better world, but will simply afford another opportunity to build one. If we are not to miss it, as we did last time, we shall have to do some honest and realistic thinking and planning well in advance. In fact, the time to begin is now.

At present neither our government nor country are anywhere near ready for the sacrifices necessary to that end, which will include severe limitation of national sovereignty, much modification of our tariffs, and a genuine interest in the welfare of other peoples. After the war the danger is that we shall be even less ready, for there will then be such a holocaust of hate, fear and distrust, accentuated by general physical and moral weariness, as to preclude the probability of any idealistic or even genuinely realistic effort. The temptation will be almost overwhelming to slip back into the old grooves, to think of "safety first," even to "return to normalcy." Such will be the precise opposite of the course that should be taken and will doom the world to a succession of wars which will bring mankind back to barbarism.

Only the most resolute, thorough and determined planning will avert such a catastrophe. The task is colossal, involving nothing less than the conversion of individuals and governments to thinking in terms of the welfare, not of one or of any group of nations, but of the world, not of one generation only, but of the days and years to come.

While this will require the combined and ardent efforts of all men of good will, a solemn and inescapable duty is laid upon the Christian Church. Its profound faith in the universal fatherhood of God, with the corollary of the brotherhood of all mankind, as well as the fact that its members encompass the globe, thus constituting a truly international or supernational society, lay upon it a heavy responsibility and set before it a unique opportunity. But alas, the Churches today are far from ready for this task, and the crucial question is whether they can become ready in time.

Herein lies the summons to our World Alliance for International Friendship Through the Churches to betake itself as never before to its primary task of first arousing the Churches and then working through them for international good will. Never was our organization more needed, and never has it faced a greater opportunity. We should envisage now the kind of world we want and work toward it. We need a bold, sweeping and dynamic program. We should, if possible, vastly increase our activities so as to help the Churches throughout America to become aroused to this task—and in time.

First the war must be won to have any possibility of peace worthy of the name. Then the victory on the field of battle must be turned into a spiritual victory so that we shall not again, at tremendous cost of life and treasure, win a war and lose a peace. This time we must both win the war and win the peace. May Almighty God inspire, guide and strengthen us, as individuals and as an organization to work quickly, wholeheartedly and unremittingly to this end—that His will may be done on earth at it is in heaven.

RT. REV. G. ASHTON OLDHAM, D.D., BISHOP OF ALBANY
President, American Council, World Alliance

War and Peace Aims

In his historic message on the State of the Union, President Roosevelt said that "We of the United Nations are not making all this sacrifice of human effort and human lives to return to the kind of world we had after the last World War." He summarized the national aims as follows:

> Our own objectives are clear; the objective of smashing the militarism imposed by war lords upon their enslaved peoples; the objective of liberating the subjugated nations; the objective of establishing and securing freedom of speech, freedom of religion, freedom from want and freedom from fear everywhere in the world.
>
> We shall not stop short of these objectives. Nor shall we be satisfied merely to gain them and then call it a day. I know that I speak for the American people and I have good reason to believe that I speak also for all the other peoples that fight with us when I say that this time we are determined not only to win the war but also to maintain the security of the peace that will follow.

Declaration by United Nations

The Atlantic Charter assumed greater significance on January 1, when it was agreed to by the representatives of 26 nations at war with the Axis. The text of the joint declaration is as follows:

> The governments signatory hereto, having subscribed to a common program of purposes and principles embodied in the joint declaration of the President of the United States of America and the Prime Minister of the United Kingdom of Great Britain and Northern Ireland dated August 14, 1941, known as the Atlantic Charter, being convinced that complete victory over their enemies is essential to defend life, liberty, independence and religious freedom, and to preserve human rights and justice in their own lands as well as in other lands, and that they are now engaged in a common struggle against savage and brutal forces seeking to subjugate the world, declare:
>
> (1) Each government pledges itself to employ its full resources, military or economic, against those members of the Tripartite Pact and its adherents with which such government is at war.
>
> (2) Each government pledges itself to cooperate with the governments signatory hereto and not to make a separate armistice or peace with the enemies.
>
> The foregoing declaration may be adhered to by other nations which are, or which may be, rendering material assistance and contributions in the struggle for victory over Hitlerism.

Six Principles of Peace

In his Christmas Eve broadcast Pope Pius pointed out that the problems of peace are basically spiritual. "Religious anemia," he said, lies behind the factors of war: materialism, power politics, economic exploitation, the worship of the state. And the end of the war may bring further destruction unless peace is grounded on moral principles. It is essential that all peoples, that humanity, participate in the construction of the post-war order.

The Pope recapitulated and integrated earlier pronouncements on fundamental conditions of peace. He said in part:

> Within the limits of a new order founded on moral principles:
>
> 1. There is no room for the violation of the freedom, integrity and security of other States, no matter what may be their territorial extension or their capacity for defense. If it is inevitable that the powerful States should play leading roles in the formation of economic groups, it is indispensable that they respect the rights of those smaller States to political freedom, to economic development and to adequate protection.
> 2. There is no place for open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility.
> 3. There is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.
> 4. Once the more dangerous sources of armed conflicts have been eliminated, there is no place for a total warfare or for a mad rush to armaments. It is essential to proceed with sincerity and honesty to a progressive limitation of armaments.
> 5. Certain institutions must be established which will merit the respect of all and which will dedicate themselves to the most noble office of guaranteeing the sincere observance of treaties and of promoting, in accordance with the principles of law and equity, necessary corrections and revisions of such treaties.
> 6. There is no place for the persecution of religion and of the Church.

Federal Council Call

The Federal Council of Churches, meeting on December 30, issued the following call to fellow Christians:

> To bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind;
>
> To devote themselves to preserving and strengthening the ideals of freedom and democracy;
>
> To withstand any propaganda of hatred or revenge and to refuse it the sanction of religion;
>
> To manifest Christian good-will toward those among us whose origin was in nations with which our country is now at war;
>
> To succor with generosity all who suffer from the ravages of war;
>
> To minister to the deeper needs of men in the nation's service;
>
> To pray constantly that our national leaders

may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations;

To strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose;

To work actively and persistently for justice and good-will among all racial groups both in our own country and throughout the world;

To maintain unbroken the fellowship of prayer with Christians everywhere;

To be steadfastly loyal to the Holy Catholic Church; holy—sanctified to the redemptive purpose of God; catholic—of all believers and in all ages;

To pray without ceasing that God's name may be hallowed and His will be done in earth as it is in Heaven;

To maintain confident faith in God as the refuge and strength of His people even in the darkest night, and to trust in the triumph of His will.

Relief for War Victims

Figures released by the State Department on December 30 show that Americans contributed $46,344,900 for relief in belligerent countries from September, 1939, to December, 1941. Of this amount, $35,120,325 has been disbursed. During the same period, according to Norman Davis, National Chairman of the Red Cross, the foreign relief expenditures of public and private funds through the American Red Cross amounted to $6,555,000. Even if private contributions for relief in "non-belligerent" countries, as China and Finland, are added to these sums, the total of American contributions for the relief of war victims since the invasion of Poland amounts to less than one dollar per capita. It is obvious that appeals for relief funds have not yet reached the conscience of the vast majority of Americans.

It seems clear that the attack upon the United States is having the initial effect of enlarging concern for relief needs in allied countries. Yet the long-term effect of the American war effort upon foreign relief remains very much in doubt. It may be that the simpler standard of living in this country necessitated by war production will increase our concern for those in war-torn countries whose standard of living is infinitely worse. It may be that the suffering of Americans will bring us much closer to those whose sufferings are far greater. But it may be that shrinking budgets and the relief needs of our own nationals will hinder the humanitarian aid so desperately needed abroad.

If religious groups are to meet their responsibilities squarely, they need a clearer idea of the importance of war relief, particularly of the specialized services of religious agencies, in relation to the other demands imposed by the war. To what extent should certain types of relief be systematized, intensified and coordinated with the rest of the defense program by means of government appropriation? To what extent should relief appeals and agencies be coordinated? How can better methods for regular and sacrificial giving be developed within the local parish? Such questions need to be considered earnestly by religious groups.

International Broadcasts

The radio is being increasingly utilized as a means for maintaining and developing religious solidarity across frontiers. For example, Cardinal Villeneuve, Archbishop of Quebec, broadcast a Christmas message of encouragement to the people of France. He urged steadfast courage and warned against collaboration with Hitlerism:

> With whom are you asked to collaborate? With an enterprise of world destruction, with a morality of savage ferocity, with a philosophy which substitutes lust for judgment, with a despotism which imprisons all freedom in fire and iron, with a religion which denies God to deify brutal force and egoism.
>
> A French soul is incapable of collaborating with that, any more than the true soul of any man.

Another recent example is the broadcast of Dr. Henry Sloane Coffin of Union Seminary to the people of Britain on January 4. Dr. Coffin said:

> It may seem premature to concern ourselves with what shall be after this appalling work of slaughter is finished, for our enemies are still undefeated, yes, are still triumphing, and may long delay the wished-for hour when we can start to build. But we are haunted by the bitter memory of a World War won and its peace lost. That tragedy teaches us that more spiritual preparation is needed to get peoples ready for the tasks of reconstruction than for those of war.

A Nazi Church?

A dispatch from Switzerland to *The New York Times* on January 2 outlines a 30-point program for a "National Reich Church," said to have been issued by the Nazi chief, Alfred Rosenberg. The plan calls for the abolition of Christian churches and the confiscation of church property by the State. While preserving the church edifices and a formal "recognition" of God, the proposed State religion would replace the Bible with "Mein Kampf," the Cross with the swastika and sword, the sacraments with oaths, pastors with "orators," Christian doctrine with the myths of "race and people."

Plans for a "religion of National Socialism" have been circulated for years among Nazi extremists, who recognize the incompatibility of Christian faith and fascism. Whether the more shrewd and therefore more dangerous Nazi leaders would choose such a time for intensifying the internal opposition to their régime by an "all-out" attack on the churches, is another question. Gradual destruction is perhaps a greater danger than a total attack.

Social Justice and Economic Reconstruction

*For several months the **British Commission of the Churches for International Friendship and Social Responsibility**, in which the **British Council of the World Alliance** participates, has been conducting studies on national and international problems **under the chairmanship of the Archbishop of York. A report on "Social Justice and Economic Reconstruction" has been published in England with the popular sub-title, "Towards a Christian Britain," and has just been printed in this country** (see Suggested Reading). We give a brief summary of the report, in the form of excerpts, which may indicate the main argument even though it fails to do justice to the report. Readers are urged to send for the complete report.*

I. Introduction

The reasons why the world's problem of economic order still remains so largely unsolved are manifold . . . Immense technical complexity . . . Ignorance of the conditions . . . Jealousy for the retention of existing privileges and fear . . . Mistaken allegiance to false theories . . .

There are two good omens for the future. One is the increasing realisation that very big social changes are inevitable and rightly due. The second is the present accentuation of the British repugnance to irresponsible power. . . . It is coming to be seen that it is wrong to leave the supply of essential human needs to the chance of their being satisfied as a mere by-product of industrial and commercial processes.

II. The Foundation Principles of Society

Man is made by God for responsible co-operation with his fellows in the pursuit of ends which he knows to be inherently right. . . . It is first necessary to establish in men's minds the principle that social responsibility should be effectively coupled with economic power. Expression must then be given to the principle in the regular organization of trade and industry and, to a certain extent also, in the realm of law. . . . We have to give scope to every man to find a real vocation in the way in which he earns his living.

III. An Economic Charter for Today

1. *Charter for the Individual*

i. Every man should have the opportunity of a decent house, a healthy childhood, an education suited to his abilities and a chance to develop and express his social and spiritual nature—in work, in leisure and in retirement—to a degree according with the wealth-producing capacity of his day.

ii. Every man should be permanently entitled to a position in industry for which he is fitted.

iii. No man should be dislodged from his place in industry by arbitrary dismissal, but only by orderly process.

iv. No man should suffer arbitrary reduction in his standard of life or degradation of his standard of work.

v. Every man should have an effective share in the determination of the policy of his industry.

2. *Charter for Industry*

i. Industrial units should be assisted to realise the above standards by the development of appropriate forms of coordinated activity.

ii. Every useful and efficient industrial unit should be safeguarded from vicious forms of competition.

iii. Industry as a whole should have means for the orderly transfer of labour from one industry to another.

iv. Each industry should be provided with means of estimating the current real need for its products to help it to determine and maintain fair prices and fair conditions of labour.

v. The nations credit should be used and its financial policy planned with the primary object of enabling industry to fulfil its functions of supplying human needs and directing labour to the greatest advantage of all concerned.

3. *Charter for World Economy*

i. Every nation and community should be safeguarded against forms of trading which involve their economic exploitation.

ii. No nation or community should have its economy imperilled by the financial or political action of any other nation.

iii. The right of access to the raw materials of the world should be assured on equal terms to all nations and communities which duly respect the rights of others in their commercial and political activities.

iv. Poorer nations and communities should be assisted to develop a higher economic capacity and standard of living, by means which will not make them subject to exploitation by other communities.

v. International trade and finance should be guided by the above principles, and where necessary they should be controlled by an international authority.

IV. The New Britain We Seek

We proceed to draw a picture of the kind of community which must arise when the basic assumptions set forth above become the inspiring principles of the nation's economy.

1. *Justice.* The just demand for a "living wage" will never again be ruled out of court. . . . The provision of a generous standard of life will be the first charge on industry as a whole. . . . No man will find himself doomed to physical or cultural starvation, nor to poverty as the inevitable attendant upon sickness or infirmity; and none will be compelled to end his days i

burdensome dependence on his children. . . . Social services which can only be organised adequately on a national scale will be made as unconditional and universal as the use of the roads. . . . Mass production and high specialisation will no longer be allowed to override the mental and spiritual needs of the worker. . . .

2. *Security.* No man will have to fear the wreck of his home life and the destruction of his power to fulfil his family responsibilities through changes of employment quite beyond his own prevision or control. . . . The nation will no longer allow the major decisions in industry and finance to be taken as now by a handful of people who are not bound to answer for the social consequence of their decisions. The nation will no longer allow the rights of its citizens to be jeopardised by anti-social forms of private enterprise. These will either be effectively counteracted by collective enterprise, or stigmatised as offences against the public welfare, and prohibited. Where private enterprise and voluntary associations are willing and able to discharge the obligations thus laid upon them, well and good; but if in any sphere of economic activity they are unwilling or unable to do so, the nation will either assist them to do so by administrative help, or itself undertake the responsibility they have repudiated.

The nation will explicitly accept the principle that no nation has a right to infringe the economic prosperity of another nation, whether by its own economic policy or by the economic aggression of any of its nationals.

3. *Freedom.* A wider and better grounded choice of occupation will result from the prolongation of education. . . . Freedom of association will be more carefully safeguarded. . . . The direction of industry will become a more equal partnership of the representatives of production, distribution, administration, and capital, together with those of the consumer and community interests. . . .

4. *Responsibility.* Home, school and Church will be training-grounds where the wisdom of responsible living will pervade all instruction, and its practice be induced in gradually widening reaches of experience. Honest labour of hand and mind will be recognised as due from all who share in the products of industry. . . . Dishonour will attach to gambling in all its forms as an irresponsible use of wealth, and not least to market and exchange operations. . . . The sense of responsibility will be widened to include the generations to come so that the resources of the earth will be used with due consideration for the future of the race.

V. Immediate Political Objectives

1. *Home and Family.* It will probably be necessary to continue the war-time aim of making all incomes adequate to healthy subsistence and keeping the prices of all necessary commodities within the reach of all; to make full provision for family needs, by family allowances or by public services; to require the national rebuilding programme to give priority to the sufficient provision of homes that are both physically and culturally satisfactory. . . .

2. *Education.* It should be agreed that youth up to the age of at least 18 years should undergo continuous training in all that is essential for life and citizenship. . . . The cost of these developments should be a national charge. . . . A far more ample provision for adult education should be a definite aim of the nation's educational policy.

3. *Agricultural and Rural Life.* "We must recover reverence for the earth and its resources . . . securing to the agricultural labourer good wages and to the farmer a secure and just price." (Malvern)

4. *Employment.* (Detailed principles for government and industrial planning of post-war reemployment are outlined.)

5. *International Trade.* The nation's commercial enterprise should make the solution of the world's nutrition problem one of its primary aims. This will require some fresh provision for international consultation and research. . . . It will also require the establishment of International Trade Development Boards to raise the standard of life of the backward nations; regularise the distribution of the raw materials and the allocation of the world's markets; and influence foreign investment in the interests of a balanced international development. . . .

6. *Finance.* (Condemnation of speculation and various financial reforms are urged.)

VI. Responsibilities of Christian Citizens

Reforms do not find their way into the statute-book before there is a resolute popular demand for their enactment. . . . The Churches must be roused and their potential forces enlisted. . . .

We urge Christians, who are to be found in every party, to put forward in political circles the proposals we have advocated and to secure that they are commended everywhere to political leaders.

The Church believes in a righteous and loving God who rules and over-rules the events of history. . . . To bring this faith to bear upon the stupendous tasks ahead will mean bringing to them a clear-sighted compunction for existing evils, the will to make any personal sacrifices of wealth or power demanded by a just social order, a steadfast rejection of all bitter or fearful resistance to change, and an unshakable hope for the future. This temper of mind and spirit, continually renewed at the springs of faith, is the most important, although the least palpable, contribution which Christians can make to the work of reconstruction.

PROGRAM SUGGESTIONS

"America's Prayer Minute" is being observed each evening at 6:00 P.M. For further information, write the Department of Evangelism, the Federal Council of Churches, 297 Fourth Avenue, New York.

Brotherhood Month

February is celebrated by religious groups as Brotherhood Month, with Race Relations Sunday being observed on February 8, and Brotherhood Week, February 15-22. The importance of building friendship and cooperation between the racial and cultural groups in America is underscored this year by the common perils which threaten all groups in our democracy. In country after country lack of brotherhood has proved an opening wedge for fascism. The practice of brotherhood, therefore, is both the expression of religious faith and a vital part of spiritual defense.

Discrimination against Negroes in military service and in production is one of the major obstacles now to the achievement of this ideal. Perhaps the chief step taken to overcome this obstacle during the past year is the President's executive order of June 25 banning discrimination based on race, creed, color, or national origin in employment or in job training for defense. The problems created by organized anti-Semitism are equally serious. One of the most striking acts of friendship in this area occurred during the Christmas holidays. Thousands of Jewish officers and enlisted men in the Army and Navy voluntarily refused a Christmas furlough in order to make it possible for a larger number of Christian men to spend the holidays with their families.

A most useful set of program suggestions for Race Relations Sunday, containing a message, data for speakers, worship services and programs for children and young people, may be secured at 6 cents per set from the Department of Race Relations, Federal Council of Churches, 297 Fourth Avenue, New York. Literature on Brotherhood Week may be obtained from the National Conference of Christians and Jews, 381 Fourth Avenue, New York.

The Churches and Camp Communities

A practical and helpful little handbook for churches in areas adjoining military camps has been issued by the Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York. The title is *The Church at Work in Camp Communities.* The price per single copy is 10 cents. A number of projects are summarized. The principles listed for successful programs, based on experience, are briefly as follows:

1. Close cooperation among community forces.
2. Inter-church cooperation in a given community plus similar cooperation over the entire area affected.
3. A proper survey of the needs to be met.
4. Adequate representation of women on all planning committees.
5. Adequate representation of minority groups in all planning committees.
6. Active youth participation in planning and execution of programs.
7. The stimulation of leadership from among service men themselves.
8. Strengthening of the normal activities of each local church.
9. Provision of joint personnel to act in behalf of all the churches.
10. Consultation with the other churches in the assigning of personnel or enlargement of buildings.

Ecumenical Fellowship

In an address in Switzerland on November 17, Dr. Visser 't Hooft, Secretary of the World Council of Churches, urged four types of activity for the expression of ecumenical fellowship in the life of local congregations. His four points are briefly as follows:

1. As the daily press is now reporting less and less about the conflicts and confession of the Church, and as the existence of the Church is really at stake today, we have the obligation to find our own Church methods of ecumenical information. Why should not parish meetings be held every month, where reports on the Church situation are given on the basis of the material published in the Christian press services?
2. The confessional question concerns every congregation. And the Jewish question, the question of the function of the political authorities, the question of family life and youth, must be answered not only at Synods and Ecumenical Conferences, but especially in parish life.
3. Every congregation should make regular intercession for all Churches, especially those which are in conflict. And this intercession should speak definitely and concretely about the situation.
4. The Ecumenical Work for Refugees and Prisoners of war and help for the suffering Churches must not be regarded by us as burdens, but as a gladly accepted opportunity to show that our Church is a worldwide Christian fellowship and will become one more and more.

National Student Assembly

The quadrennial convention of Student Christian Associations held at Miami University, Oxford, Ohio, December 26 to January 3, brought together some 850 representatives from colleges in the United States. Although the conference was held too soon after the outbreak of the war for delegates to realize the full impact of wartime conditions upon student programs, the resolutions adopted on Christian faith and social reconstruction should prove helpful to campus religious associations. The reports will soon be available from the National Intercollegiate Christian Council, 600 Lexington Avenue, New York.

The "Statement of Christian Unity in the Present Crisis," which prefaced the formulation of the non-pacifist and pacifist attitudes towards the war, is as follows:

> We are united by our supreme loyalty to God as we understand Him through the life and teachings of Jesus. Because of this loyalty, we seek to know and do His will, believing that only as we achieve this goal will we create on earth the World Christian Community which is characterized by peace, justice and love among men.
>
> We are united in our loyalty to the United States of America and to those ideals of freedom and justice toward which it strives.
>
> We are united in realizing that the guilt for the present tragedy rests upon each of us. We humbly acknowledge that as individuals and nations we have failed to give reality in our complex society to the will of God. We have been indifferent to injustice and suffering and have not used our full powers toward abolishing the causes of war. We are united in our compassion and sympathy toward all human beings everywhere who are suffering as a result of war. We are united, too, in a desire to relieve that suffering and to some extent prevent the crushing of human personality.
>
> We are united in our determination to oppose evil. We resist fascism because we recognize in it one of the greatest manifestations of evil in the world today, and we are equally determined to abolish war because it too is a manifestation of evil.
>
> We are united in affirming that the first loyalty of the individual is to follow the will of God as revealed to him through his own conscience. We assert that it is the obligation of every individual in our movement to seek for himself a position on the international conflict and to act according to his conviction. We recognize that these personal convictions will lead to diverging techniques of participation in the present world conflict, and we pledge ourselves to defend the right of each individual to act as God directs him.
>
> We are united in humility because of our inability to find one answer to the awful dilemma confronting Christians today. However, the meeting of our differing conceptions of truth results in a correction of our too simple solutions of these problems and we are united in our struggle to discover God's will for us.

High School Contests

The Pan American Union, Washington, D. C., has announced an essay contest for high school students on the subject, "What Inter-American Cooperation Means to My Country." Two four-year scholarships, each valued at $6,000, are being offered for the best paper in English, and for the best paper in Spanish, Portuguese or French. Three cash prizes are also offered. The Pan American Union will send background material on the subject to any school requesting it.

A prize examination will be held in public high schools on March 27th under the auspices of the League of Nations Association, 8 West 40th Street, New York City. The subject is "Organization of the World for Peace." Teachers can secure further information and a free packet of the material from Mrs. Harrison Thomas at the above address. Additional packets can be secured at 20 cents each.

Radio Broadcasts

Many groups and individuals continue to find the radio forums a stimulating starting point for study and discussion of current social problems. The University of Chicago Round Table is presented each Sunday at 2:30 P.M. (E.S.T.) over the Red network of the N.B.C. The American Forum is held on Sundays at 8:00 P.M. over the Mutual network. The Town Meeting of the Air is broadcast on Thursdays at 9:00 P.M. by the Blue network of the N.B.C.

Dr. Walter W. Van Kirk broadcasts "Religion in the News" on Saturday evenings at 6:30 P.M. (E.S.T.) over the Red network of the N.B.C. Readers with short-wave receivers will find interest in a program entitled "Religion in Action," broadcast from England on Tuesdays at 4:40 P.M. and 7:55 P.M. on the 6.11 and the 9:58 megacycle frequencies.

Articles on World Order

Vice President Henry Wallace discusses economic "Foundations of the Peace" in the January *Atlantic Monthly,* an article eminently worth reading. The "Christian World Revolution" by Prince zu Loewenstein in the same issue is also stimulating. John Foster Dulles' critique of static elements in the Atlantic Charter, entitled "Peace Without Platitudes" is in the January *Fortune.* The December *Amerasia* has an article on post-war economic maladjustments by Benjamin H. Kizer, entitled "The Goal Beyond Victory."

Institute at Rollins College

The Church Peace Union has arranged an Institute on the subject, "The War and Religion" to be held at Rollins College on February 4-6. The Union, the College, the World Alliance and The International Relations Club of the College Chapel are acting as joint sponsors. The subjects will be "The Resources of Religion to Meet the Demands of a Warring World"; "Win the War"; "Win the Peace"; "The Vindication of Democracy"; "The Cost of a United World"; "The League of Nations in a Post-War World"; "World Citizenship"; "The Church, the War and the Peace." Among the speakers will be President Hamilton Holt, Dr. John R. Mott, Dr. Charles S. Macfarland, Mr. Clark Eichelberger, Prof. Clyde Eagleton, Col. M. Thomas T. Chou, Dr. Roy M. Houghton, Dr. Hayne Davis, Dr. John Martin, Mr. Harry N. Holmes, and Henry A. Atkinson. The final session will be a panel discussion of the question—How? It is easy enough to say what ought to be done, but how can it be done? The purpose of the Institute is to attempt to answer this question.

SUGGESTED READING

A Lenten Journey by William Pierson Merrill. Church Peace Union publication. Single copy, 3 cents; $2.50 per 100 copies.

Dr. Merrill has prepared for the use of pastors a stimulating set of six themes for Lenten talks: *Where We Start, The Direction We Take, The Goal We Seek, Equipment We Need, Strength for the Journey, The Companion of Our Way.*

Social Justice and Economic Reconstruction. British Commission for International Friendship and Social Responsibility. May be secured from this office. Single copy, 10 cents.

See excerpts, pages 4 and 5.

War and Peace Aims

War Aims by Paul Tillich. *The Protestant,* 521 Fifth Avenue, New York. Single copy, 5 cents.

Professor Tillich stresses the importance of social vision as a vital moral weapon. He urges supernational unity and economic reorganization for the sake of international and individual security as essential aims. He finds that the achievement of these aims depends not only upon the outcome of the war, but also upon the struggle between democratic and anti-democratic forces within each country. An excellent pamphlet, which deserves careful study.

The Atlantic Charter; Comment on the Eight-Point Declaration. The Commission to Study the Organization of Peace, 8 West 40th Street, New York. Single copy free and 5 cents, respectively.

The first leaflet compares the Roosevelt-Churchill statement with the Commission's report. The second analyzes the Charter point by point. Useful for study groups.

Faith for Reconstruction by Rose Terlin. Council for Social Action, 289 Fourth Avenue, New York. 18 cents.

Miss Terlin seeks to apply religious principles to economic life. Her analysis of social ills not only cites many disturbing and challenging facts but proposes a number of practical tasks for church groups. The pamphlet is a reminder that national and international peace aims go hand in hand.

Peace Aims — British Official Statements. The British Library of Information, 30 Rockefeller Plaza, New York. Free.

A convenient compendium of statements by government spokesmen from September, 1939 to September, 1941.

The Christian Has Wings by W. E. Sangster. Abingdon-Cokesbury, Nashville. $1.50.

"Victory on the field of battle is only opportunity. . . . If our armies conquer and our churches fail, the bigger battle is lost." This London pastor analyzes key words concerning war aims used by democratic spokesmen.

Design for Power by Frederick L. Schuman. Knopf, New York. $3.50.

Professor Schuman has a large canvas, "The Struggle for the World." He analyzes the spread of aggression, the failure of collective security, and proposes a "Federation of the Free," which is based in part on the League Covenant, in part on the Streit proposal.

The Background of the War

The Great Betrayal. American Council on Public Affairs, 2153 Florida Avenue, Washington, D. C., 10 cents.

President Roosevelt's report to Congress on Japanese aggression.

Introducing Australia by C. Hartley Grattan. John Day, New York. $3.00.

This timely book meets a real need because of the vast ignorance in America concerning the "fifth continent" and because the destinies of the two peoples are linked by the war. *Introducing Australia* covers a wide range of subjects relating to life "down under," but it is based upon careful study.

The Great Pacific War by Hector C. Bywater, Houghton Mifflin, Boston. $2.50.

The late British naval expert described in 1925 a hypothetical war between Japan and the United States. While a book written today would no doubt place greater emphasis on the importance of air power, the author stressed correctly the short-term advantages of Japan, the long-term advantages of the United States.

Hammond's War Map — the Pacific Ocean. C. S. Hammond & Co., New York. 25 cents.

Useful maps of some of the Pacific areas.

Mission to Moscow by Joseph E. Davies. Simon & Schuster, New York. $3.00.

The diary and confidential dispatches printed in this interesting volume show that our wealthy Ambassador to Moscow from November 1936 to June 1938 saw the economic and military strength of Russia more clearly than most of the statesmen and military experts.

General

Our Bill of Rights: What It Means to Me. Symposium issued by Bill of Rights Sesqui-Centennial Committee, Lincoln Building, New York. $1.50.

Statements on our freedoms by 59 eminent Americans, issued in celebration of the 150th anniversary of the Bill of Rights.

Latin America by Samuel Guy Inman. Americana Corporation, 2 West 45th Street, New York. $1.00.

The reprint of an article, packed with useful facts and interesting pictures from the 1941 printing of the Encyclopedia Americana.

World Alliance News Letter published monthly (except for July and August) by the Church Peace Union and the World Alliance for International Friendship Through the Churches (American Council), 70 Fifth Avenue, New York, N. Y. Dr. William P. Merrill, *Secretary;* Richard M. Fagley, *Editor.* The *World Alliance News Letter* is sent to all members. Individual membership $1.00 a year. Special quantity rates for churches and schools.

Printed in U.S.A.